LUTHERAN men

the magazine for Church Men

Soldiers Mocking Christ in Cathedral Films Production

FEBRUARY, 1959

Sharing Christ's Sufferings

The figure of a man upon a cross, silhouetted against a leaden sky, has for ninetee hundred years challenged the world. Generations of mankind, empires and nations, hav passed in review before the world's Golgotha, while the crucified Son of God seems ask this question, from Lamentations 1:12, "Is it nothing to you, all ye that pass by?"

To two-thirds of the earth's inhabitants the spectacle of the suffering Christ mean little or nothing. To Christians Jesus' Passion means everything, especially during th Lenten season, when their chief desire is to "know," as St. Paul put it, "the fellowsha of his sufferings."

Eager to share Christ's sufferings, Christians have studied the historical facts of th Passion; they have retreated into churches and have sung "In the Cross of Christ I Glory"; they have denied themselves of luxuries during Lent; they have fasted; they have pitie Jesus. Nevertheless, they have often been merely passive spectators of the crucifixion dram exuding neither the blood nor the sweat of actual suffering.

Like James and John, disciples of the Master, many Christians have demandee "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand in thy glory." Whereupon the Galilean wondered, "Can ye drink of this cup that I drink of?

"We can," answered James and John. And St. Paul also implied that he could.

Desiring no easy religion, Paul experienced the fellowship of Jesus' sufferings, no by singing hymns about the Master, but by entering into the sufferings and by bearin the burdens of others. Paul became all things for all men. If a human being was in prison in poverty or in misery, the Apostle also considered himself in prison, in poverty or i misery. "Who is weak, and I am not weak? Who is offended, and I burn not?" He "suffered the loss of all things" for Christ.

"Bear ye one another's burdens, and so fulfill the law of Christ," was Paul's creed. H believed that he could "know the fellowship of his sufferings" best by bearing the burden of others and entering into their sufferings.

—Joseph B. Mohr

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LUTHERAN men

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Cover Photo

The scene on the front cover is episode 11 in "Triumph and Defeat," a motion picture in the Living Christ Series produced by Cathedral Films, Inc. For further information about the series see page 20 of this issue.

Dedicating New Homes

by HENRY J. ARNOLD

A Good Beginning

ALL ACROSS our country thousands of new homes are being built every year. In the new housing developments in both the suburban areas of larger cities and in the smaller communities, uncounted numbers of young married couples are purchasing these homes. Just what percentage of these properties are being acquired by Christian couples would be difficult to determine, but unquestionably there are many thousands throughout the United States and Canada.

Undoubtedly, there are scores of young couples who begin their married life with a sincere desire to establish truly Christian homes. Their marriage has been solemnized in their respective churches and they have accepted the responsibility of bringing up their children "in the nurture and admonition of the Lord." They have made a good beginning along the road toward building a Christian family life, but all too frequently these initial commitments are weakened or eclipsed sooner or later by social pressures and demands.

Dr. Arnold is president emeritus of Hartwick College, Oneonta, N. Y.

Dedication Service

A further vital step in the undergirc
ing of Christian family life, which
now being urged by church leaders,
the dedication of new homes to Chri
with appropriate but simple service
preferably in the presence of friends an
neighbors. Such dedicatory services ca
be impressive spiritual experiences fo
all who are privileged to participate i
them. Besides, they may well serve
reinforce the determination of the ne
owners to make a special effort to mai
tain a genuinely Christian home.

Such dedication services may be qui
informal and simple. If the pastor
the couple is available, he would in a
probability be glad to conduct the ser
ice, including a brief talk and a praye
In case the minister is not able to
present, the husband, or wife, or a gran
parent, or a special friend, might co
duct the brief service. In addition
the service, there might also be a voc
solo, such as, "Bless This House, O Lor
We Pray," and one of the church orga
izations might present an appropri
gift, such as a Bible, a prayer book,
a picture of Christ.

Following the dedicatory service,

ellowship period and coffee hour would ndoubtedly enhance the occasion. Other ppropriate features adapted to the local ituation might also be included. It goes ithout saying that in arranging such a rogram, the time element should be onsidered. Certainly not more than 30 o 40 minutes should be consumed by ne entire program.

Desired Result

But why dedicate a new home, it may e asked? To dedicate means "to set part and to consecrate to God or to a acred purpose." The home is the bul-ark of our nation, the foundation upon hich our country is built. If we are ealous in our desire to keep America a hristian nation, it follows that every effort must be made to keep its homes as centers of the Christian way of life. Therefore, it would seem entirely justified to take all desirable steps to reinforce the aims and purposes of the Christian home.

Our great organization, United Lutheran Church Men, might consider a church-wide effort to encourage and promote the dedication of new homes as one of its own projects, one that might conceivably produce significant and fruitful results. With a strong emphasis upon the undergirding of the Christian home in this period of menacing secularism and materialism, such an effort would help to stem the tide and also be productive of other spiritual benefits.

IDAHO CHURCH HELPS KOREAN ORPHANS

PFC George L. Courtney of the 12th Signal Detachment in Seoul, Korea, is surrounded by some the 30 Korean orphans who were made merrier this year thanks to 13 boxes of clothing, bedding, d stuffed toys which Courtney received from his home congregation, the Reubens (Ia.) Community st Presbyterian Church. The Army private had written a letter to his mother describing the activities the House of Hope Orphanage, which is sponsored by his unit. Mrs. Courtney told the church's ngregation about the home and the response was immediate. In three weeks, 150 pounds of clothing d been collected in the town of 125 people.

—Religious News Service Photo

Christian Stewardship and the Offertory

by EDGAR S. BROWN, J

Two-Way Traffic

WITHIN CHRISTIAN experience two words have been used to describe the traffic between the actors God and man. The one is sacrament. This is the downward motion of God in which by certain means the Holy Spirit establishes and maintains God's relationship with us. Please note that I have not restricted its use only to those ritual acts, whether two or seven or any other number for that matter, which the church has ever observed as a part of its cultic life. Sacrament here means more than baptism and holy communion.

The other term is sacrifice. This is what happens after the "U turn." In its broadest use it is everything that man does "to God." For Lutherans the word sacrifice is frequently a "red flag." A bit later on I shall say more about this. For the present, however, I intend it to mean the actions of man responding to God. Sacrifice, used thus in the Christian religion, follows upon but does not go before sacrament.

In the Early Church

From very early time in the church, this two-fold traffic or movement (while not according exactly to the terms we have used here) was clearly evident. A description of the chief service (i.e., t eucharist, the mass, the service, or wh ever else you choose to call it) written Justin Martyr about 150 A.D. could w fit Christian worship in most co munions today.

> On Sunday we all have an assembly the same place in the cities or countrysi and the memoirs of the apostles and writing of the prophets are read as long time allows. When the reader has finish the president makes an address, an monition and exhortation about the i tation of these good things. Then all ar and offer prayers; and . . . when we ha finished there is brought up bread and wi and water, and the president offers in l manner prayers and thanksgiving, as mu as he is able, and the people cry out, s ing the "Amen".
>
> The distribution and sharing is made each from the things over which thar have been said, and is sent to those present, through the deacons. The well- do and those who are willing to, give cording to their pleasure, each one of own as he wishes, and what is collec is handed over to the president, and helps widows and orphans, and those w are needy because of sickness or for a other reason, and those who are in pris and the strangers on their journeys. short he is the guardian to all those w are in want.
>
> Apology 1, 67

Although it is not clear from Justi account, the offering was much m than the bread, wine and water me tioned. In addition to these elemer required for the celebration of t eucharist, fruits, wool, oil, milk, hon olives, cheese, gold and silver, we

---

Dr. Brown, executive director of the Department of Worship, ULCA, read this paper before the All Lutheran Stewardship Conference on Jan. 6, 1958, in the Lutheran Church House, New York. This is the first of two parts, the second will be printed next month.

nong the things "brought up" to the ly table.

The pattern is plainly visible: God ving to man, or sacrament. Man giving God, or sacrifice.

Roman Development

It is hardly necessary to rehearse here e developments which took place in ristian worship. One feature, how-er, stands out, and it was this that ceived lengthy and vituperative atten-on by the Reformers. I refer to that rruption of the liturgy which permitted e action of the upper room to become sacrifice to be offered to God instead the gift of grace its Founder intended to be.

Within the Roman church of the iddle Ages the ancient custom of the ople bringing up gifts had given way the ceremonial offertory procession. stead of all of the people coming for-ard to make gifts and so "offer sacri-e," assisting ministers, preserving the tion but not the intent of the earlier tion, marched from the sacristy (later ly from the credence bracket) to the nctuary carrying bread and wine. The ferings of the people, certainly not dis-ntinued in the church's richest age, ere relegated to a place outside the heme of the liturgy.

Moreover, with the corruption of the ayers attending the "setting apart" of e bread and wine, the transsubstantiated ements, now miraculously the sub-nce of the Body and Blood of Christ, come the gifts offered by the celebrat-g minister for himself and the people a new and pagan sacrifice. The liturgy, ce the vehicle incorporating in its ghest moment the action of the upper om whereby God gave us himself, d become an entirely different action its summit, wherein man offers again the sacrifice of Calvary. If man, for his salvation, can re-offer the divine Victim of Calvary, why be content to offer, at least within the framework of public worship, his gifts of his own labors?

To all this, the Reformation thundered a mighty rejection. There is but one sacrifice, that of the man-God on the Cross. And what he did there is a once-and-done affair, effective for all time. The action of the upper room in the liturgy is always and properly only a sacrament, God's gift to man. While Luther made no specific provisions for the offering of gifts in the liturgy, he, as did other Lutheran Reformers, affirmed that man does offer sacrifice. This in itself was not double talk. But a distinction made by Melanchthon has to be borne in mind.

There are two kinds of sacrifice. A propitiatory sacrifice is one which is offered to obtain something, one which derives merit. In evangelical Christendom, there is only one propitiatory sacrifice and it cannot be repeated, Calvary.

On the other hand, man does not sit in mute inactivity before all that God does. Man acts too. He responds to God's gifts and this response is properly labelled a eucharistic or "thanksgiving" sacrifice. This sacrifice does not earn a thing. It is rather a responsive act of thanksgiving to all that has been done; nevertheless it is a sacrifice. In this category, Luther and the Reformers placed such acts as the singing of hymns, the saying of prayers, and the giving of alms or gifts.

American Development

It remained for the church in America, peculiarly and providentially outside the established or state-church pattern, to

(Continued on page 32)

THE TOPIC FOR MARCH

An Inter-Lutheran Topic

Edited by the Rev. Ralph R. Hellerich

How Does Jesus Save Me?

by FRANCIS K. WAGSCHA

What To Do First

FIRST OF ALL ask *yourself* the question: How does Jesus save *me?* Then ask your wife, your neighbor, and your Christian friends. Get your topic team to do the same. Try to get everyone to dig out what they actually think—not what they have memorized, nor what they have been told, but rather what they know by their own experience. This, by the way, could be a good way to start off your topic.

Isn't it amazing? As Christians we are forever talking about the fact that our Lord Jesus Christ has saved us. We sing hymns about it. We pray about it. We teach and preach about it. But when it comes down to our personal knowledge about it, when it comes to talking about it out of our own experience, we seem strangely at a loss as to how to answer this question—a question that asks about what is supposed to be the crucial fact in the life of every Christian—about salvation!

Could it be that we have no clear feeling of any need for salvation in o time? This may be true of some. B more than likely we do indeed feel need of salvation (in fact every gener tion and every civilization known mankind has indicated this awareness But we seem to be a little puzzled to how Jesus fits into all of this.

Author

The Rev. Francis K. Wagschal is the Pastor of the Evangelical Lutheran Church of the Messiah, Lewiston, New York.

Topic Outline

I. What We Think We Need To Be Sav From

To get a man-sized grip on this questi it would seem quite necessary to define t things from which we need saving. So take look at the things that most people in o time seem to think that they need to be sav from. See if these aren't exactly what many the men think of, at least subconscious Many of the men will be surprised to noti that these are the things that we have be trained to think of. In fact you will like find some that will feel that these are inde the things from which we must be saved:

(A) Ignorance—"If I only knew. . ."

(B) Humanness (finiteness)—"After a I'm only human. . ."

(C) Circumstances and their consequenc —"If only things were different. . ." Und here are grouped many familiar things we wi to be saved from: danger, pain, sickness, deat failure, shame, guilt, anxiety, insecurity.

I. What Seems To Be The Obvious Way Of Salvation?

How many cannot see how *Jesus* saves us om such things as these. It looks to them as we are saved simply by:

(A) Education

(B1) Mystical religion

(B2) A strong stoic resignation to our fate

(C) Specialists, such as psychologists, psyiatrists, doctors, scientists, economists, strong ell-armed nations, etc.

II. But We Can't Leave God Out

Of course many say that these answers are ne except that God has been left out. And eryone knows there is a God, so you can't ave God out. So Jesus and the Scriptures are refully cut to size and fitted into these catebries—and many more.

(A) We are saved by orthodoxy—all is ell if we know the Bible, and *the* doctrines, d think "right."

(B1) We are saved by other-worldliness—l is well if we mystically withdraw from life, ith or without monasteries, and become one ith the eternal, or if we piously withdraw om community responsibilities and follow e other-worldly way of no movies, no cards, this, no that, etc.

(B2) We are saved by complete "trust" in od—all is well if you are ready to accept ything that happens as the "will of God." here is no sense in worrying or planning out anything because "whatever will be will ."

(C) We are saved by strong positive thinkg—all is well if we accent the positive and ve nothing to do with the destructive negave forces like anxiety, fear, guilt, shame, ilure, etc.

(C) We are saved by the vast powers disverable in God's universe—our world and fe is getting better and better all of the time our scientific minds keep unlocking the eat secrets of the universe.

(C) We are saved by a good and righteous ople—all is well and secure if a nation such as the United States) remains righteous d strong "under God" and is governed in od's own way (democracy), since as the fender of God and all good it will surely evail against all odds.

III. It Sounds Good But It Doesn't Fit

For all of the quoting of Scripture and the lling upon the name of God and of Jesus d the preaching of righteousness and ethical goodness, when the Scriptures themselves are allowed to speak first, when the great teachings of the church are considered, and when the testimony of Christians in every century is heard, these are NOT the ways in which Jesus saves us.

(A) Not right thinking—but right hearts (I Cor. 13:2).

(B1) Not in escaping to another world—but in this world are we saved (Jn. 3:16; 17:15-18; and how else explain all of the emphasis on stewardship, for example).

(B2) Not by blind "trust" and fatalistic resignation—but by willing trust, taking up our cross and following Jesus, knowing full well it will cost us a price (Matt. 5:11; Jn. 16:33; Luke 9:23).

(C) Not by change of circumstance—but in every and any circumstance God is there working for good with those who love Him (Romans 8:28; 2 Cor. 12:8).

(C) Not by a nation (or a church) that assumes for itself a superlatively special place in God's scheme of things—but by the grace of God through faith (Eph. 2:8,9; Amos, Jeremiah).

Turn to your concordance and you will find more Scripture passages speaking to these points than you could possibly handle in one evening of discussion.

V. What We Really Need to Be Saved From

Our difficulty is in not realizing what it is that we really need to be saved from. If the men have studied topics one and two of this series it should be quite easy for you to make clear that the real source of our difficulties is found within ourselves. In fact it is very likely that some will have anticipated this.

We are made in the image of God. That is, we are made for the very purpose of living in a right relationship (love) with God, our fellowmen, and ourselves. Note Jesus' summary of the law in Matthew 22:37-40. Here is the real point of our difficulty. Here is where we become "lost" and need to be saved.

You may want to illustrate this with a story like the one about the barefoot

(*Continued on page 29*)

Board of American Missions

by DONALD L. HOUSE

What the Board Is

THE BOARD OF American Missions is the instrument of the church entrusted with the task of "planting the church" in Canada, the United States and its possessions. This means "to reach unchurched people regardless of national, linguistic or racial background in order to gather and help organize them, together with such churched people as wish to unite with them, as new congregations, and aid the congregations toward self-support." It also means the assistance of congregations in city and country that are in special need or confronted with new opportunities for service.

The Board is made up of 21 men elected by the church. Twelve are ministers and nine laymen. They come from every area of the church. They meet four times a year to transact the business, determine policy, approve fields for new work, review and approve salary aid applications and building programs. The Board works through a staff of eight men, each staff member having a particular field of service.

Home missions is the growing edge of the church. It results in new lifeblood for the church. Wherever the spirit to reach the unchurched and to establish new congregations exists one sees a virile church throbbing with spiritual power doing the work of the Lord in every area of activity. Here is our answer the marching orders of Jesus Christ, "G ye," at home.

Scope of the Work

Our church has always been hom mission conscious. This goes back the day when congregations were fir established in America. People came America from Lutheran countries Europe and as they established hom one of the first things desired was church and a pastor. As people beg to move westward across the mountai the church followed and home missio aries were sent by the existing congr gations. When thousands upon thousan of Lutherans came from German Sweden, Norway, Denmark, Hungar Finland and Iceland, increased attenti was given to gathering and holding the through home missions. It was not un after World War I that we began see the multitudes of unchurched and o responsibility of making Christ know to all people.

The greatest expansion through hom missions has taken place in recent yea There are many reasons for this. We l a few of them.

1. The growing population—3,00 000 a year

2. The moving millions—33,000,0 move each year.

3. The building boom—an avera of 1,000,000 new homes a year sin 1945

Dr. Houser is executive secretary of the Board of American Missions, ULCA.

"New frontiers in home-mission work will be in the inner city."

4. The dispersal of industry—South nd West becoming industrial centers

5. The expanding cities—movement rom rural to city

6. The mushrooming suburbs—new ities growing up around our cities

7. The unchurched masses—estimated 00,000,000 in the United States and anada

8. The Lutheran position—becoming nown throughout all of America

9. The expanding beachheads—estab-shed congregations in isolated areas ecome instruments in organizing mis-ions

10. The mission spirit—the Great ommission comes loud and clear to a ission-minded church.

Start of a Mission

From 1945 to 1957 the United Lu-neran Church organized 619 mission ongregations, and each one is a new orking unit in the church of Jesus hrist, serving a community with its fluence going throughout the world. lany of these congregations now have membership of more than 1000. As the urch, through the Board, grants salary d to the growing missions there has ot been a year that these missions have not returned to the church in benevolence more than they received.

These missions have been established or are being established in every State of the union except Maine, Vermont and Rhode Island, every Province in Canada, in Alaska, Hawaii, Puerto Rico and the Virgin Islands. There are normally around 900 congregations that are receiving salary aid or have a loan from the Board.

There are a number of steps that take place before a congregation is organized.

1. A minister or layman notifies the synodical officers or Home Missions Committee of a city or area without a United Lutheran church and the synod makes a study of the area.

2. A request is made by the synodical officers to the Regional Committee of the National Lutheran Council (made up of 2 representatives of the cooperating bodies of the National Lutheran Council having work in the area). This is to prevent competition between Lutheran churches today.

3. Upon approval a request for survey is sent by the synod to the Division of Survey and Research of the Board of American Missions. This request is ac-

(*Continued on page* 28)

MAN TO MAN

by LAWRENCE M. REESE

The Men Were Silent

THE MONTHLY meeting of ULCM was better than usual. Worship was appropriately seasonal and quite inspiring. Business was brief and to the point (although one man felt that reading of the minutes by the secretary and the report given by the treasurer might have been skipped). The fellowship period, including good coffee and Danish pastry, was first rate. The guest speaker was well prepared and brought a thoughtful message. But one thing was missing: the men were silent at the one part of the program where they should have been involved. They should have had a meaningful discussion period in connection with the speech.

The evening speaker did a good job in dealing with the subject, "Why God Employed a Cross." Many of his statements were thought-provoking — they really got under the men's skin. Yet after the speech, there was no follow-up. The speaker resumed his seat and the president thanked him politely.

Because the speaker was thought-provoking, some of the men immediately gathered around him during the fellowship period. They discussed many of the points which the speaker had developed earlier. Unfortunately, however, only a few men had the privilege of sharing in the discussion. It would have been better if all of the men had discussed the speaker's points immediately after t speech was completed. As one man put later, "We don't have many opportu ties to dig deeply into Christian fai And when the leader has the ability involve a group of men in real thinkin a discussion period should follow."

Why Men Are Silent

The silence of men at the discussi period of ULCM meetings is quite contrast to an athletic contest or ev a "gabfest" at the shop. Leaders of me groups are constantly searching for t answer to the question, "Why are m silent, especially when groups of Chr tians discuss the deepest issues of Chr tian faith?" Suppose we probe for a f answers.

1. *Most of us are conditioned to silent and passive in and around t church.* For most people the Invocati in worship or the announcement, "T meeting will come to order," is a sign for us to be reverent and silent. Go as this conditioning is, it is unfortuna that it applies to church-school class and meetings of auxiliaries. Discussi leaders should be aware of the fact th it will take extra work on motivation a method to get men to break their silen in a discussion period.

2. *We rarely involve ourselves in d cussion unless we are certain that know something about the subject.* H

ıany men discussions of Christian faith re uncertain ground. Often there is hesiıncy to reveal ignorance especially in ıe field of Bible and doctrine. For that eason it seems as though many program ɔmmittees avoid the deeper issues of life t men's meetings and schedule practical iscussions.

3. *We become involved if there is an motional response which needs outlet.* : isn't difficult to involve men in disıssions on subjects such as athletics, amily life, money, or the race issue. Men ave opinions about these things and requently feel strongly about them. This not always true in discussing Christian aith because convictions are sometimes eneralized and somewhat blurred.

4. *Our religious vocabulary is often ısty.* Frequently in the past we have ıtrusted the religious vocabulary to ɔecialists in the field—pastors, theoɔgians and teachers. Little wonder then ıat men have difficulty in expressing ıemselves when it comes to Christian ɔctrine. Also, most of us discuss reɡious questions and use our religious ɔcabulary infrequently, perhaps only on Sundays, thus words and their meanings are not familiar to us.

5. *Discussion leaders sometimes fail to provoke profitable discussions.* It is easy for pastors and laymen alike to make a speech which consists of fine-sounding pious platitudes. Yet the purpose of a discussion is to sharpen the growing edge of our characters. Discussing and sharing in a meeting is one of the finest stimuli of growth.

6. *Leaders of men in the group may be afraid of controversy.* Sometimes we forget that every man in the group has his own individual ideas concerning every issue. Rather than fear individualism, even controversy, the mature leader hopes that he can take advantage of all of the talents and abilities within the group. There are times when tension produces progress.

Take a long hard look at your next ULCM meeting. How many participate? What is the subject? Do you grapple with important issues? If you can answer affirmatively, your group is doing the job for which ULCM was organized in our great church.

Germany Honors Lutheran Educator

Dr. Clarence C. Stoughton, president of Wittenberg College, Springfield, Ohio, was awarded the Federal Republic of Germany's Grand Cross of the Order of Merit for promoting greater understanding between the people of the United States and Germany. Shown presenting the award at a special ceremony in Springfield is Dr. Margarethe Bitter, German consul in Cleveland. Currently a member of the Working Committee, Department of Laity of the World Council of Churches, Dr. Stoughton spoke widely throughout Germany during the five trips he made to Europe since 1948 to take part in activities of the Council and the Lutheran World Federation.

—Religious News Service Photo

News and Views from Headquarters

HOWARD L. LOGAN, *Executive Secretary*
231 Madison Ave., New York 16, N. Y.

We Are Developing A Program, Not Operating An Organization

THIS MESSAGE is directed to the leaders of the men's program of our church as it is being developed by United Lutheran Church Men. We like to believe that all of our readers are readers of LUTHERAN MEN and therefore this is an excellent way to get this message across. Our chief function is not to operate an organization. Our chief function is to develop a program for the men of the United Lutheran Church in America. You may say, "It is difficult to divorce the two". This may be true, but we need to keep them in the right perspective. *The organization is the vehicle for developing the program.*

As leaders of the men's program it is essential that you keep this fact in mind in all your planning, especially in the program planning of your monthly meetings. Men come to the meetings more for the program you present than they do for the organization which you operate. By and large, men are not too interested in the "business" of the organization. If you need any proof of this, just look at the poor attendance of our people at congregational meetings.

ULCM Is Not Just Another Organization

The men's program of the church is NOT just another program. It is the "official" program for men in our congregations. It is not the church coun program or the men's Bible class pr gram. It is not responsible for operati the church. It is responsible for worki with the men of the congregation, n some of them, but all of them. W emphasize "all men" because this is i portant. No other program in the co gregation is exclusively interested in the men of the church. "All men" is exact number in your congregation. may be 45 or it may be 245 but it an exact number. Each man can be pi pointed with a name and an addre These men are your immediate concer

All Men Are Not "Quite" Active

Frequently, when someone suggests men's program for the congregation, t comment is made that "all our men a quite active." If you believe this is tr just begin next Sunday counting the ma attendance at worship and at chur school. Count the number who partic pate on the church councils and co mittees of the congregation. Count tho who participate with something less th deep devotion and you will count mo of them. ULCM is needed to develo a program that is NOT being develope by other agencies of the church.

We Want Men to Be Full Participan

Our first mission is to the men o our congregational rolls. Not that w should assign each one some little task

ne church. Our concern for them is hat they have a vital and dynamic relaonship with their Lord. We desire this elationship not for what it can mean the institutional church but rather or what it can mean to the man himself. Ve want these men to be full participants n the life of the congregation. And the fe of the congregation is something more nan what happens within the four walls f the church building. We are not conerned with increasing the church's statisics, although this may also result. Inolvement in the life of the congregation oes not guarantee this vital relationship ith the Lord, but man's best chance to now his Lord intimately is in the comunity of Christians.

How Do We Reach This Man?

We are developing a program. The proram is of little value unless it gets hrough to the man and gets a response rom that man. This is a matter of comunication, a common word to us all this day. What is needed here is comunication PLUS. Advertising is useful. he various aids which are made availble from the ULCM offices are helpful. hese are not, however, the PLUS of ommunication. In almost every kind of elling it takes, in the final analysis, the lesman to move the merchandise from ne shelves. In our program, too, it takes ne personal confrontation to sell the LCM program. Advertising and the her aids should never be a substitute or the personal invitation. The ULCM rogram at its best is one which compels en to sell it to other men because of e importance of the church and because their own faith.

The Program Is More Than Just Meetings

Meetings are important—but NO meeting will interest all of the men of your congregation. You should be able to present a few top-grade meetings each year. Every meeting seriously affects your program. The men's program of your congregation is either better or worse as the result of every meeting you conduct. This means that each meeting must be planned carefully and much thought must be given each meeting. Keep in mind that the men of your congregation have only one common interest, namely, their profession at some time of their faith in Jesus Christ. If you remove this common interest you have men in various economic classes, in various political parties, in a myriad of occupations and with a great number of different leisure time interests. The program MUST be built on their common profession of faith in Jesus Christ.

The Direction of the Program

Margaret Frakes, writing in THE CHRISTIAN CENTURY, Dec. 24, 1958, states, "Since World War II the realization has grown that the Nazi aberration might never have occurred had the churches addressed themselves as strongly to making the Gospel a reality in the daily lives of their members as they did to preserving their institutional life." This has been said about the church in Germany. Can something similar be said about the church in America and specifically our own church? The direction of the men's program of our church must be in making the Gospel a reality in the daily lives of our men. This has not been the direction in the past, possibly because too much emphasis has been laid on auxiliaries as helpers of the institutional church. What is needed it seems to me is an increasing interest on program and a de-emphasis on organization.

North East West South

of Men and Their Activities

Conventions

THE GEORGIA-ALABAMA ULCM held its annual convention in Peachtree Lutheran Church, Atlanta, Jan. 30-31. Dr. Vernon Strempke of the ULCA Board of Higher Education and Executive Secretary Logan were guest speakers. Walter Reiser of Atlanta, Ga., presided at the meetings.

The annual convention of the South Carolina ULCM held their convention at Charleston on Feb. 6. Howard Nilsen, president, conducted the sessions. Mr. Logan represented United Lutheran Church Men. B. T. Bodie, president of ULCM, also addressed the convention.

Chatter from Congregational Units

Holy Trinity, New York City, recently held a joint meeting with the congregational ULCW unit. Trinity, Stapleton, Staten Island, N. Y., men helped establish a congregational library. St. Paul's, Byram, Conn., held a Christmas party with the ULCW and led the every-member visitation of the congregation. St. Luke's, New Rochelle, N. Y., reports a number of new members received recently. St. Stephen's, Kitchener, Ont., held their father-and-son dinner recently and viewed a LWA film. St. Peter's, Kitchener, Ont., used the Reformation topic and saw a new film by the Lutheran Brotherhood Insurance Society. More than 90 men attended a meeting at St. Matthew's, Kitchener, Ont., to hear about flying saucers and their implications for Christians.

Persons

A ULCM leader for many years, Ma tin A. McGrory was recently elected pre ident of Luther Place Memorial ULC in Washington, D. C. Another form ULCM leader, Charles Goodman of D Bois, Pa., received a citation from Thi College, Greenville, Pa., for outstandi service to the church. Dr. Hans P. Treue fels, Norwalk, Conn., member of the e ecutive committee of ULCM, was recent appointed a member of the committee prepare a blueprint for the Luthera World Federation's Foundation to stu other Christian beliefs.

This and That

Our new filmstrip, BUT WAS HE M BROTHER?, has been distributed to a synodical ULCM units. These should shown in the congregational me groups. If you desire to see the filmstri contact the president of your synod conference ULCM unit.

* * *

Every once in awhile we pick up synod paper and see some news of th synodical United Lutheran Church Me unit. Every synodical ULCM should u the columns of the synodical paper publicize their program. The CHURC MESSENGER of the Western Canad Synod recently reprinted information ULCM sent from our office.

The laymen's organizations of the new United Church of Christ are sponsoring a Lay School of Theology at Lancaster, Pa., June 7-13. This is reported to be the first school of its kind in America. Interesting that the men's organizations have taken the lead in this program.

* * *

Recently we came across an item which said that a congregation was re-establishing the office of the deacon. St. Luke's Lutheran Church, Huntington Park, Cal., appointed two of the members of the church council as deacons. These men were inducted into their office at the worship service. They shall assist the pastor in the administration of the Holy Communion and with other duties. The deacons were specially trained for their new duties.

* * *

The Luther League of America is the youth auxiliary of our church. At their recent executive committee meeting they adopted a Budget for 1959 in the amount of $144,000. This is considerably more than the ULCM Budget for 1959 of $53,000.

* * *

The latest report from the office of the National Lutheran Committee on Scouting shows that more than 300 applications were made for the Pro Deo et Patria Award in one month. During this same month, 69 awards were granted. Lamb Award applications are due in our New York offices by April 1, 1959, if they are to be considered for the 1959 class of Lamb Award winners in our church.

* * *

From the *Christian Century* comes the information that a survey made by that publication of 200,000 churches revealed that approximately 90 per cent of the churches had kitchens and that 565 million meals were served during one year. It would appear that the church may be in the restaurant business.

* * *

United Church Women report 2100 local councils with more than 12 million members throughout the United States.

* * *

Did you ever consider placing United Lutheran Church Men in your will? The United Lutheran Church Foundation can help you with your will and also show how you might make our auxiliary a beneficiary of your will. Write to Chester Myrom, 231 Madison Avenue, New York 16, N. Y.

* * *

The Department of Evangelism of the Board of Social Missions has made available a very attractive and helpful Turn Over Chart for congregational evangelism. If your congregation does not have the chart, this might be something which your ULCM group could purchase. The cost is $15.

* * *

West Virginia Synod ULCM

The 28th annual convention of the Brotherhood or the 1st annual convention of the United Lutheran Church Men of the West Virginia Synod was held at Jackson's Mill, Nov. 1-2.

President Fred Hegmann presided. Reports were submitted by the following: the president; Ralph E. Porter, treasurer; executive committee, by Carlton Bowser, vice president; scouting, by the Rev. Fred Matchinski; D. W. Reiter, archivist. Mr. Reiter has completed a history of the men's group of the synod, which will be printed on loose leaves for insertion into the handbook of the organization, a page to be added each year.

Mr. Hegmann presented a tribute to the past presidents, who were given past-president pins.

Speakers at the meeting included the following international ULCM officers: Howard L. Logan, executive secretary; Jack Oetgen, second vice president; Eugene Kelchner, treasurer. Other speakers were the Rev. G. C. Weirick, president of synod, and Don Bennett, stewardship chairman of the synod.

An officers' workshop was conducted by President Hegmann.

The ULCM film, "But Was He My Brother," was shown.

Mr. Oetgen installed the following officers: (re-elected) President Hegmann, First Church, Wheeling; (re-elected) Vice President Carlton Bowser, Oakland, Md.; (re-elected) Treasurer Ralph E. Porter, Charleston; Secretary Robert Myers, Wheeling; executive committee members: H. D. Swartzentruber, Oakland; Jack Bero, Wheeling; Jack Brown, Trinity, Charleston, appointed by the president to complete the term of H. G. Anderson.

—Fred Hegmann

* * *

Ladies' Night in Vandalia, Ohio

The ULCM of St. John's, Vandalia, Ohio, held a ladies' night meeting in December which was attended by 87 persons.

The principal speaker of the evening was the Rev. Daniel Chu, pastor of St. Luke's, Springfield, who spoke about his native land, China, and the missionary work carried on while he resided there. He was introduced by Dr. Paul Anspach, former member of St. John's and now a retired missionary.

Greetings were extended by the Rev. Dr. A. J. Traver, former editor of *Lutheran Men* and at present a professor at Hamma Divinity School, Springfield, Ohio.

Members of Boy Scout Troop 307, sponsored by St. John's ULCM, serve the dinner of barbecued chicken. Mus was furnished by the Diamond Boys, men's chorus.

* * *

Honorary Life Memberships

Norman Jacobson, Trinity, Batt Creek, Mich., was honored recently whe the men of that congregation presente

Front, left to right, the Rev. Jack Herre pastor, Holy Trinity, Battle Creek; Norman Jacc son, treasurer, Michigan Synod ULCM; Vern Au president, Trinity ULCM.

Rear, Ronald Moykkynen, president, Michig Synod ULCM; Don Whipple, former represen tive of ULCM on Lutheran Summer Camp Boar T. V. Winters, secretary, Michigan Synod ULCI

to him an Honorary Life Membership the U.L.C.M. He has been active in th men's auxiliary both at Trinity and c the synodical level for many years, and presently serving as treasurer for th U.L.C.M., Michigan Synod.

A. Robert Fell, F. Richard Brookin and Arnold Hartz of Holy Communio Detroit, were also presented Honora Life Memberships in December in reco nition of their perfect attendance U.L.C.M. meetings and of faithful an meritorious service to their church. Fe has an amazing record of 10 years pe fect attendance, while Brookins an Hartz are close behind, both having com pleted nine years.

Left to right, Arnold Hartz, A. Robert Fell, Richard Brookins and Howard Towell, Holy ommunion ULCM, president, 1958, making the esentation.

Arnold Hartz is currently starting his rst year as president of Holy Com- nunion U.L.C.M., and Bob Fell is now

Left to right, Herman Bauman, trustee; Arnold artz, president; A. Robert Fell, vice president; enry Fick, secretary, and Arthur Rector, treasurer.

erving as vice president. Other officers or 1959 are: Henry Fick, secretary; Ar- ur Rector, treasurer; Herman Bauman, ustee of the Scholarship Fund.

—Howard Towell

* * *

Michigan ULCM Plans

Leonard Noechel, St. Matthews, Allen ark, Mich., vice president and program airman, ULCM, Michigan Synod, is rrently making plans for the next con- ntion. The date will be April 11, and e place, Faith, Grand Rapids. The Rev- end Robert Lignell, who has been iritual advisor to the ULCM, Michigan nod, for the past two years, is the st pastor.

The 1959 convention will differ from those of the past in that it will be a full day instead of only one-half day and will be on Saturday instead of Sunday.

The annual ULCM retreat (Michigan Synod) at the Lutheran Summer Camp on Gun Lake will be held on the week end of June 19. This will be an innovation this year, in that retreats in the past have always been in September on the week end immediately following Labor Day.

* * *

Urges Work Expansion By Protestant Laymen

Protestant laymen can no longer concentrate their efforts only within the confines of the local church, said the general director of United Church Men, men's organization of the National Council of Churches.

Making his annual report during a three-day meeting of the board of managers of the men's organization, General Director Samuel J. Patterson Jr., New York, said:

"This is no age of isolation. The local program is already united with that of the presbytery, synod or assembly and, through them, with other denominations.

"There is only one kind of men's work in this country. While there are two areas — denomination and cooperative — they are the same. On this will be built the strength of Protestant men."

As examples, he cited cooperative programs in world missions, stewardship and evangelism, "all successful programs in which the denominations work together through the National Council of Churches."

Dr. Edwin T. Dahlberg, president of the NCC, which represents 25 Protestant and eight Eastern Orthodox denominations, told the board of managers that "the cold wars of religion must cease."

The St. Louis pastor suggested that if

an International Geophysical Year can draw scientists from varying backgrounds together, an international geospiritual year might bring leaders of all religio faiths—Christian and non-Christian better understanding.

National Council of Churches Men Meet

Attending the annual board of managers meeting of the United Church Men: *Left to right,* Sam J. Patterson Jr., New York, general director; John V. Matthews, Fayetteville, Tenn., national presid the Rev. Dr. Edwin T. Dahlberg, St. Louis, president of the NCC; W. R. Montgomery, Dayton, chairm of the Conference of Men's Work Secretaries.

Cathedral Film Series Recommended by ULCM

by HOWARD L. LOGA

AT THE recent meeting of the executive committee of the ULCM it was recommended that we urge our congregational men's groups to sponsor the LIVING CHRIST SERIES of motion pictures produced by Cathedral Films. This is a series of twelve sound films in color running thirty minutes in length. It is suggested the men's group sponsor the film festival for the entire congregation and the community. This series can be a very valuable teaching and evangelism aid. These films are the finest on the life of Christ that are available. Cathedral Films is well known for its quality productions in the religious field.

Accompanying the film series is a handbook to be used by speakers in connection with the showing of the film. There is a discussion guide as well. Posters, new paper mats and a generous supply church bulletins go with each rental the film series. These films can be rent from your religious film library. The fil can be shown to the Sunday school FRE on a Sunday and to the congregation audience on an evening during the wee Normally a free-will offering will cov the rental of the films.

The twelve films cover adequately t life of Christ, beginning with the HOL NIGHT STORY and extending throu the CRUCIFIXION AND RESURRE TION. Here is a most worth-wh project for the congregational me group. More information will be fort coming to ULCM units from our office

New York. Complete information can be ecured from Cathedral Films, 140 N. Hollywood Way, Burbank, Calif. A trailer" is available from Cathedral Films which will give you an excellent idea of what you can expect should you decide to use the film festival, THE LIVING CHRIST SERIES.

Scouting in the ULCA

By Dr. George A. Eichler
Director of Scouting

Aubrey Mauney, Kings Mountain, N. C.

Boy Scout Sunday

THE 49TH ANNIVERSARY of scouting ill be celebrated on Boy Scout Sunday, ebruary 15, 1959. On this day your oop should attend church in a body to ve thanks for what scouting has done r you personally and for our country nd the world. Scouting is the biggest nd best boy movement to date and is enorsed by leaders in all walks of life—ligious, governmental, military, educaonal, and civic. No organization has ch backing.

Leaders in scouting should redouble eir efforts to get as many boys as posble to become scouts and get the excelnt training provided.

Explorer Program

The new program in Exploring is exllent for older boys. This program was veloped after most careful research and certain to appeal to many thousands boys who were not interested in scoutg before. The September issue of *Lueran Men,* pp. 7-9, gives a good deription of the new program. Go back d read this article and note that scoutg has come a long way in serving the gh school boy, who needs so much attention today. Get in touch with your local council and inquire about the new Explorer program. It may be the answer to your older boy problems.

Publications

Boys' Life is the official publication of the Boy Scouts of America for all boys 8 to 18. What a boy reads has a great influence on the kind of man he will be. The magazine publishes information on Cub Scouting, Boy Scouting, Exploring, hobbies, crafts, fiction, sports, science, shopcraft, humor, comics, outdoor life, vocational guidance. All scouts should have their own subscription to this wonderful magazine. It will keep him from reading other and less worthy publications.

Scouting in the Lutheran Church is a fairly recent publication, which every Lutheran scouter should have. Contents: 1. The need for a program. 2. How to organize a church unit. 3. Lutheran investiture ceremonies. 4. Religious programing. 5. The Pro Deo Et Patria Award. 6. The Lamb Award. This is a manual of policies and procedures published by the National Lutheran Committee on Scouting.

As of October 19, 1958, the total number of registrations for the Pro Deo Et Patria Award was 24,205. The total awards granted was 5,495. Of this total the United Lutheran Church had 8,650 registrations and 2,117 awards granted. This indicates that for every award granted there are 4.07 registrations. Th record for the church total is one awa to 4.4 registrations. The record of o church is somewhat better than the tot but still much too low. Let us not forg that boys need constant guidance whe engaged in this award work.

BSA National Committee On Relationships

by HOWARD L. LOGA

"It is better to serve man than to seek gold."

THE ABOVE WORDS express the challenge that Supreme Court Justice Tom Clark gave to the men attending last year's meeting of the Committee on Relationships of the BSA in New York. Tom Clark, active in the leadership of the Patrick Henry Project in Washington, gave testimony to the importance of the scouting program to America's future. The Patrick Henry Project assists scouts of the Washington Area to develop as public speakers. The nine sub-committees reported on progress and activities being projected for 1958. Of especial interest to us was the report of the Protestant Service sub-committee. The executive for this unit is Dr. A. Iverson, a pastor of the Evangelical Lutheran Church.

In 1914 there were 101,000 Boy Scouts and 25,000 adult leaders. Twenty-five years later in 1939 there were 1,000,000 Boy Scouts and 315,000 adult leaders. In 1957 there were 3,460,000 Boy Scouts and 1,290,000 adult leaders. These individuals were found in 117,984 scout units—cubs, scouts and explorers. In 1957 there was a net gain of 6,310 new units.

The religious bodies in America spo sored the highest percentage of loc scout units during 1957 of any group our society. There were 58,000 uni sponsored by religious groups. This re resented 49 per cent of the total numb of existing scout units in America. Th was a gain of 3,700 units over 1956. O other group was the civic groups belon ing to state or national organizatio These include such groups as veter groups, service clubs, fraternal organiz tions, etc. These represented 19 per ce of the total number of scout units. Publ school sponsored groups ranked next religious bodies with 21 per cent of t total.

Of the religious bodies, the Methodi Church sponsored the largest number scout units, 10,400. This represented per cent of the total sponsored by relig ous groups. The Roman Catholic Churc a later entry into the field, had 17 p cent of the total sponsored by religio groups or 8500 units. The Baptist Chur was third with a 12 per cent of the tot or 6098 units. The Presbyterian Chur was fourth with 5700 units and 11 p cent. Our own Lutheran Church had per cent, comprising 4231 units. If

an assume that there are 10,000 Lu-heran congregations in the United States his would indicate that we had four out units for every ten congregations. When we realize that some churches onsor three units each, cub, scout and xplorer the ratio is not so high.

During 1957 a total of 7,925 boys eceived Protestant Church awards. These wards included the God and Country, ro Deo et Patria and the Alpha Omega wards. This was an increase of 1,472 ver 1956. More than 100 camps re-orted that they had full time Protes-nt chaplain service during 1957 and any others with week-end chaplaincy rvice. In 1957 more than 2½ million out Sunday program folders were sold.

Region VII had the largest number of out units, with 10,427. Next came Region XII and in third place was Region III. There were 7,800 institutions which sponsored the entire scout family —cubs, scouts and explorers. There were approximately 47,000 institutions which sponsored just one unit of scouting. Some 23,000 institutions sponsored two scout units.

The scouting movement in America is one in which the church is rightly associated. There is a concern for the spiritual life of America among the leaders of scouting. There is a spiritual note at each of the meetings one attends at the national level in scouting. The men associated with scouting are the leaders of our country. Congregational men's groups looking for a worthwhile service project can do no better than to sponsor units of the boy scouting program.

Churches Urged To Use New Exploring Program

THE NEW Exploring program of the oy Scouts of America became available October to churches and other insti-tions. It is an up-to-date program repre-nting the best that study and wide perience can create for young men of gh-school age.

The new program is based on facts out the interests, needs, and concerns teen-age boys secured through the rvices of the Institute for Social Re-arch of the University of Michigan. his nationally renowned agency con-cted personal interviews with a national mpling of boys fourteen, fifteen, and teen years of age. Many of the features the new Exploring program are results of the findings of this scientifically conducted study.

Data gathered in this comprehensive study of teenage boys were shared with religious, educational, and civic leaders and their suggestions for use of the data were received. Directors of Christian education and youth work in many Protestant denominations participated in the consultations.

Here is a summary of some of the distinctive features of the new Exploring program:

1. For high-school age boys—ninth grade and above and fourteen years or older; age fifteen, regardless of grade.

2. Exploring has become a separate

and distinct program. Boys of Explorer age now in a Boy Scout troop have the option of remaining in that program or transferring to an Explorer unit.

3. Emphasis on special interests and hobbies.

4. Attractive to high-school age boys whether or not they have been scouts.

5. More opportunities for vocational exploration.

6. More significant social events with more coed activities.

7. More community services on a group basis.

8. Emphasizes attainment of Eagle rank for boys who desire a step-by-step achievement program.

9. Greater participation of boys in di trict and council planning of Explor events.

10. New titles for officers of pos president, vice president, secretary, an treasurer.

11. Religious principles and spiritu qualities undergird and pervade th whole program as in the past.

Churches of all denominations wi find in this up-to-date Exploring progra new and fresh activities that will he them attract and hold the interest of bo of high-school age. Explorer units wi the new program may be administere and operated by the churches as a pa of their own ongoing program for yout

Local Protestant committees on scou ing are urged to cooperate with the Boy Scout council in getting informatio about the new Exploring program to a Protestant churches. Here are some su gested methods of promoting the pr gram:

1. Publicize in church council bull tins or newsletters.

2. Send a letter with the promotion folder *For You for Youth* (No. 3015, cents each) to all Protestant ministers.

3. Hold a Protestant conference o scouting for clergy and lay leaders highlight the new program.

4. Work with organization and e tension committees in organizing ne Explorer units.

5. Make available at youth meetin the colorful folder *Rocks, Rocke Rhythm?* (No. 3154, 2 cents each).

Prayer

Prayer is not just an exercise for certain times of the week or day, nor should it be used only an SOS in emergency. It should be just like breathing—a constant response to a life-giving God w is closer to us than our own breath. It should include the main elements of a fine relationship betwe child and his parent.

—From THE NEXT DAY by James A. P

This boy made himself useful. He was uiet and timid when he joined our oop some years ago. He had no real in-rests and his future didn't look promis-ng.

He became interested in one scouting kill and developed into an expert. That when he really got going and soon he as infecting others with his enthusiasm. He developed into a leader and became n Eagle Scout.

He has a good job in the business orld now and he's active in Scouting his community. This is just one of the any instances where a deep interest oused through scouting shaped a boy's ture.

—SCOUTING, January, 1959

A Scouter's Prayer

ear Lord, from your judgment seat on high
ook down on a Scouter such as I;
earch me through and find me whole,
hen help me, Lord, to reach my goal.

elp me, Lord, to work for Thee;
uard my homeland, keep it free;
elp me work with others and be kind;
elpful with my hands and mind.

eep me, Lord, both well and strong,
o help our growing boys along;
ontrol my thoughts and keep them right—
ound, clean weapons for Life's fight.

otect my morals, keep them high;
rant this to a Scouter such as I.

—Author Unknown

Pro Deo et Patria Award

Donald Smith, Holy Communion, Detroit, received his Pro Deo et Patria award in December. Don is the 15-year-old son of Mr. and Mrs. Burton Smith.

He has been in scouting for four years and is a member of Troop 129, Explorer Crew, sponsored by the P. T. A. of Wayne school, Detroit. *Left to right,* Burton and Lillian Smith, parents; the Rev. A. G. Belles, pastor; Donald Smith, recipient of the award, and Clifford Crockford, Explorer advisor, Troop 129.

Golden Anniversary Jubilee of BSA in 1960

The actual anniversary date of BSA is February 8, 1960. This is the 50th birthday of Boy Scouting in America. The special 50th Anniversary Committee of BSA has announced six special activities for the national emphasis.

1. Special Boy Scout Week celebration, February 7-13, 1960.

2. Special 50th Anniversary Meeting of the National Council of the BSA in Washington, D.C. June 1-4, 1960.

3. The Fifth National Jamboree, to be held at Colorado Springs, Colo., in July, 1960.

4. Council or district jubilee camporees for all Boy Scouts and Explorers to be held the same week end as the national jamboree.

5. Back-yard jubilees for Cub Scouts on the same week end as the jamboree.

6. A National Good Turn, get-out-the-vote campaign, in fall of 1960.

Other Scouting Briefs

*** Protestant churches in the San Fernando Valley Council (California) contribute on Boy Scout Sunday to a fund that provides a chaplain for camp in the summer.

*** President Eisenhower sent his congratulations to Chief Scout Executive Arthur A. Schuck on the new Exploring program.

*** During 1958 Philmont Scout Ranch, Cimarron, N.M., attracted more than 1200 scouters for conferences and courses. With them came 989 wives and 22[illegible] children, making a total of more tha[illegible] 4400.

*** The National Lutheran Committ[illegible] on Scouting met in Chicago, January 2[illegible] 23. United Lutheran Church Men w[illegible] represented by a full complement of [illegible] delegates headed by Scouting Direct[illegible] Aubrey Mauney of King's Mountai[illegible] N. C.

*** Applications for the Lamb Awa[illegible] for 1959 are due in the New York c[illegible] fices of ULCM by April 1, 1959. A[illegible] applications must be submitted in dup[illegible] cate. Applications available from ULC[illegible] 231 Madison Ave., New York 16, N. [illegible]

10 Most Significant Religious News Stories of Year Picked

THE DEATH OF Pope Pius XII and the election and coronation of Pope John XXIII combined to create the outstanding religious news story of the year, a religious newscaster declared today.

In his weekly "Church World News" religious newscast, carried in December over nearly 100 radio stations in the United States, Canada, Alaska, Hawaii, Puerto Rico and the Virgin Islands, Richard T. Sutcliffe announced his fifth annual list of the ten most significant religious news stories of the year.

Sutcliffe is associate director of the Department of Press, Radio and Television of the United Lutheran Church in America and producer-commentator of "Church World News," award-winning inter-faith religious newscast.

Sutcliffe's 1958 selections:

1. Death of Pope Pius XII and election and coronation of Pope John XXII[illegible]

2. Demand by Protestants and Oth[illegible] Americans United for Separation [illegible] Church and State that all Roman Catho[illegible] candidates for the U.S. presidency a[illegible] vice-presidency make public stands [illegible] issues involving their religious philos[illegible] phies.

3. Gradual emergence in the Sou[illegible] of the "Christian moderate" in the co[illegible] tinuing struggle over racial integration [illegible] U. S. public schools.

4. Conviction (but subsequent acqu[illegible] tal) of the Italian Bishop of Prato [illegible] charges of defamation of character of[illegible] Florence couple not married in the Rom[illegible] Catholic Church.

5. Fight over policy prohibiting d[illegible] semination of birth control informati[illegible]

patients in New York City hospitals.

6. Nomination and elevation of 23 w princes of the Roman Catholic hurch and enlargement of the Sacred ollege of Cardinals.

7. Public debate precipitated when orld Order study commission of the ational Council of Churches advocated S. recognition of Red China.

8. Temperate discussion of religious iliations of political candidates in No- mber U.S. elections.

9. Report of Alcoholism made by the otestant Episcopal Church's study com- ission in which moderate social drinking as not condemned.

10. Merger of United Presbyterian hurch of North America with Presby- rian Church in the U.S.A.

"A glance backward over the 52 eeks that constitute history's record of 958 reveals one story, with a Vatican ty dateline, looming higher than all e others: the death of Pope Pius the II and the election and coronation of s successor, Pope John the XXIII," tcliffe said.

"Certainly no change in the Papacy s ever drawn the attention of so many es and ears. Through the miracle of re services, radio networks and tele- sts, most of the world's 480-million oman Catholics had front row seats in . Peter's Square for their 'Story of the ecade.'

"Starting with the medical bulletins of e dying Pope's condition, continuing rough the vivid, though sometimes pre- ature puff-by-puff accounts of the Sistine apel smoke signals, and on into the scriptions of the actual coronation cere- ony in St. Peters—news coverage of e Top Religious Story of the Year aintained fever pitch interest for a good ree weeks.

"Roman Catholic circles were elated over the treatment the story received in the world's press, radio and television. As one gleefully said: 'We almost over- shadowed America's first Moon Shoot.'"

Last year Sutcliffe selected Evangelist Billy Graham's New York Crusade as the outstanding religious news story of 1957.

The 1957 selections were:

1. Billy Graham's New York Crusade.
2. Hidy-McCoy adoption case.
3. Atlanta clergymen call for moderation on integration issue.
4. "Life" article calls Sunday school "most wasted hour of the week."
5. Lutheran World Federation undertakes extensive study of Roman Catholicism.
6. Church benevolences top $2,000,000,000 for first time in history.
7. Pope Pius' encyclical on films, radio and television.
8. Protestant merger moves in America.
9. Communist oppression of churches in East Europe.
10. Roman Catholic stand against "steady dating."

In 1956, Sutcliffe selected as the outstanding news story of the year the release of Cardinal Mindszenty, Roman Catholic primate of Hungary; Cardinal Wyszynaki, Roman Catholic primate of Poland, and Bishop Lajos Ordass, head of the Lutheran Church in Hungary, from Communist imprisonment.

For a Rainy Day

A harassed woman went into a grocery store and ordered a pound of coffee beans and two pounds of dried peas.

"And mix them together," she instructed.

The astonished clerk obliged, as the woman explained, "Tomorrow my five children are having a holiday from school. It looks like rain, and if it does rain I'm going to have them separate the peas from the coffee!"

—Sunshine Magazine

YOUR CHURCH AT WORK

(*Continued from page* 11)

companied with supporting information giving reasons for making a survey.

4. The Board arranges for the field to be studied.

5. If the field shows a need for a ULC church, the Board approves it for occupancy.

6. A Board missionary is then called by the Board, living quarters secured and work is started.

Following organization, which normally takes place nine months after the Board missionary enters the field, the congregation calls its own pastor and assumes a portion of his salary and all of the costs of the living quarters.

Salary aid is received normally from five to eight years, then the congregation becomes self-supporting.

Special Work

The Gospel is proclaimed in many languages in the United States and Canada: German, Latvian, Estonian, Finnish, Spanish, Lithuanian, Hungarian, Slovak, Japanese, Swedish, Icelandic, Cree, Wendish, Polish and English. Special missions, or bi-lingual work, has always been a part of the Board's program. Not only is the Gospel proclaimed in the language of the people but every effort is made to give guidance to help the pastor and congregation make the transition to the English language so the youth of the church will not be lost to the Lutheran Church.

Special work is also being carried on among the Indians at Rocky Boy and in the mountains of Virginia and North Carolina. At Konnarock, Va., the Board has a training school for girls and boys and a medical center.

The Board also assists missions in Puerto Rico and in the Virgin Islands, Hawaii and Alaska.

Each congregation that is establishe needs a parsonage, a church lot and church building.

It is the policy of the Board to assi in financing lots only when they are adequate size, at a prominent location a main highway. A minimum of 2 acres is needed to take care of prese and future needs and off street parkin

Prior to securing a church buildin missions have worshipped in many kin of temporary meeting places such house chapel, fire hall, schoolhouse, ren vated barn, store building.

Finances

Normally the first church buildin erected is large enough to care for t present congregation, with extra servic to be held until the congregation is lar and strong enough to erect a parish hou and the large church. Before any co struction takes place a plot plan is ful developed for present and future need All of this takes money. The congr gations must secure in cash and pledg a large portion of the actual cost. A co mercial loan is then secured with t balance loaned by the Board at a lo rate of interest. Each year a portion the money received from the apportio ment is added to the church extensi funds. The amount never meets t needs. There is always a large numb of churches waiting, waiting for mon to be available in order that they mig "rise up and build." When that da comes there is great rejoicing. A churc building is dedicated to the honor a glory of God because all the congreg tions of our ULC said, "We will help

Another phase of home mission wo is the urban church. At the 1956 conve tion of the ULC at Harrisburg, Pa., t Board was given this responsibility. Ne frontiers in home-mission work will

the inner city. It is there where our population is seeing its greatest growth. Large church buildings already exist but their membership has frequently moved to the suburbs. People of different color, race, and background now live in the shadows of the church building.

Planning

Every major city has urban renewal plans on the drawing board or already under development. These affect our congregations and our home-mission program. A hundred thousand people might soon be living in apartment houses around a church where previously only a few thousand lived. This will also mean the establishing of new congregations in the inner city.

Many of these congregations are or will be integrated. The Board has organized several interracial congregations as well as assisted many more. In large northern cities there are Sunday schools in which 50 to 85 per cent of the pupils are colored.

The need for home mission work will always be with us. As long as babies are born and houses are built and people move and our cities grow, the church must follow and serve the people. But what is of even greater importance, as long as there are people who do not know Christ, who do not hear the Gospel, who have not received the sacraments, the church must be planted. Home-mission congregations must be established and church buildings erected for existing congregations through the Board of American Missions.

TOPIC

(Continued from page 9)

tle lad in the back country who was ked by the anxious driver of a big r how to get to several different places. To one after another of the questions the little boy said he didn't know. Finally the man, in exasperation, told the boy that he was stupid. To this the boy replied, "Maybe that is true, but at least I'm not lost." You see, he didn't have to know the whereabouts of all those big cities, since his own personal relationships were intact.

The real meaning of "lost" as we use it in relation to salvation involves our personal relationships to God, others, and ourselves. It has no primary relationship to anything else. Of course (A), (B), and (C) are significant factors in our lives but we dare not hide behind them, blaming them for all of our ills, and refusing to face the simple truth about ourselves. Yet this is exactly what we do. It seems to be extremely difficult to admit that our biggest problem in life is our very own self.

Maybe here you could illustrate this with the story of the strangers who asked some village residents if their town was a nice town to live in. The villagers asked the strangers about the place where they were living and they said it was a very nosy, clannish, unfriendly place. "So is this town," said the old timers. Some other strangers asked the same question but when they were asked about the town they were living in they said that it was a lovely, warm, and friendly town. "So is this town," said the old timers.

You may want to look up the fairy tale of the king who ordered some fine clothes made for himself by two tailors who persuaded him that only the best and most intelligent people could appreciate the beautiful clothes they made. Actually they were pocketing the money and using no thread or cloth at all but were skilfully acting out a tremendous hoax. It took a little boy to break up the show when the king went on parade

in his new clothes. "He doesn't have any clothes on," said the little lad—who wasn't afraid of the truth.

Consider what the nakedness in the story of Adam and Eve means—and their efforts to hide their naked guilt. When our oldest boy was three years old, my wife and I were sitting in the living room on a Sunday afternoon when we noticed his little face peeking out from behind one of the big chairs with a great big shining smile directed right at us. We smiled back, of course, and thought it was cute. A little later the little face peeked out again and another big smile was beamed our way. After two more of these dazzling productions it dawned on us that all was not what it seemed to be. My wife noticed that the candy dish was missing. Sure enough! He was eating the candy and, realizing his naked guilt even at this tender age, he was covering up with a terrific fig leaf—a great big winning smile.

Recall also from the Adam and Eve story that the blame was passed right down the line to the old serpent who had nobody to blame—except God. And he had already done that, you will recall. But God paid no attention. His judgment fell on all alike. For their real fault was within themselves — not in their ignorance (A), or finiteness (B), or bad luck (C), but in their breaking of their relationship of mutual love and confidence, and love of God. They had used their God-given ability for loving for their own purposes. Made for fellowship (communion is a better word) with God and one another we see them blaming one another and God.

With Adam and Eve we fight this simple truth. But here within ourselves is the real source of our desperation. From this we need to be saved and from this Jesus saves us. But how does H do it?

VI. How Does Jesus Save Me?

Since this subject is so close to u we human beings love to philosophiz about it, winding all sorts of complicate theories about it. Some at this poin may want to talk about the variou theories of the atonement. But thes theories of the atonement have more t do with how God can forgive us an just what the crucifixion means *to Goc* while here we are concerned with wha actually happens *to us* through Chris Theories can neatly put off our gettin down to cases. Keep the discussion c theories for another time.

If you fear that this is all too com plicated for the men to discuss, plea note that basic family relations give u story after story, parable after parabl illustration after illustration for all t draw upon. Christ used these simpl universal, and basic situations to teac the simple truth about God and th way of salvation. To discuss the bas truth of this question no one needs t be a theologian in the professional sens

To fire this final stage of your top and, we hope, to get it into orbit w suggest that you use Ephesians 4:32 a the basic starting point for the answe of the question: How does Jesus sav me? Here the apostle points out that comes about through the kind and lo ing forgiveness of God. Here is whe we have the touchstone that everyon can understand.

Perhaps you can make it come aliv by telling them about some familia situation like a family riding in the c when the children begin to act up. Fir there is the warning but the fussing co tinues. Finally the car is sudden stopped and the children are given

arp scolding with possibly appropriate tions. Then they are put in their places id the family all ride the rest of the ay in a very uncomfortable atmosphere. ight relationship has been destroyed id the necessary and inevitable judg- ent has come. (Parents who try to avoid npleasantness by ignoring the situation e as selfishly inconsiderate as the chil- en and reap their own reward of judg- ent through "spoiled brats.") The nly way out of the unpleasantness is ow a matter of heart-felt but difficult xpressions of sorrow and repentance and en the giving and receiving of forgive- ss. Then at last the relationships of the mily are restored in and through love. here is easy and comfortable trust, love, id happiness again.

Note the things involved: the rela- onship between persons breaks down sin); there is a separation resulting in eat discomfort expressed in a vast ariety of ways (judgment); there is a orrow and a remorse which is more an simple regret and is expressed in variety of ways (repentance and con- ersion); there is a reconciliation and a storation of the right personal relation- ips through forgiveness given and re- ived (salvation). Please take careful otice of the fact that salvation is not at l possible without the taking up of a oss by ALL concerned.

Topic Aims

1. To lead the men to understand why and om what they need saving.
2. To assist the men to a mature understanding the dynamics of the atonement.

For the Topic Leader

First of all, take stock. Have the men discussed e previous topics on sin and goodness? Did ey get interested in these two topics? Did they eak up and express their opinions and discuss e subjects?

If there has been a good response so far, then ur work is easier. A foundation of interest and formation has been laid. A reference to the st two meetings with a simple summary of the nclusions (possibly presented by the two leaders!) uld solve your introduction problem and get

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this topic rolling in high gear right from the start. In any case, you must determine how much time you will be given and whether the topic is going to be given a major place on the program.

A personal warning to you may be in order. If you don't prepare for the presentation of this topic it will be only a minor one even if it is billed as a major one. This is no canned program. You will have to work out your own strategy and choose and select from the materials offered and also dig up some material of your own. Don't forget to ask God's help in preparing and presenting this important question to your men.

Usually a major topic of this type, that speaks to a question that everyone should be thinking about, is best presented by using several other persons to speak on various phases of the topic. If you use others, be sure to get them together well in advance of the meeting, giving them their assignments and a clear idea of what each will be expected to do. Discuss the question with them right then. If you can work up some enthusiasm over the subject at this time you can rest assured that your topic will probably be a success. (By the way, have you tried getting a group like this together over a cup of coffee or a breakfast at a nearby restaurant early Saturday morning? Not many have conflicting appointments at that time!)

We urge that you have at least three or four men, possibly more, to help you present this topic. Assign to each man the responsibility of following (A) or (B1) or (B2) or (C) through sections I, II, III, and IV. As you introduce each section each man will in turn present his part of the need (I), the answer (II), the "Christianized" answer (III), and the failure (IV). You will note that (B) is one problem with two traditional answers. You may use one or two men here. You will also note that (C) covers a lot of territory and you could possibly use more than one man here if you desire.

Note that no one presentation should be very long. Move rapidly down the list in presenting the first four sections. At your meeting with your topic team work out together the few points necessary to make each presentation clear.

After the first four sections are presented, you yourself will now step in and present V. This is the point of transition that gets us to the real question of the meeting. We take it for granted that you have already given the introduction according to one of the suggestions, or with something of your own. And also you have kept the

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topic team moving along smoothly in their presentation.

When V is established, then move directly to point VI, centering on Ephesians 4:32 and 2 Corinthians 5:16-21. Reconciliation, that is, right relationship with God, others, and ourselves (Matthew 22:37-40) is the supreme goal of salvation.

Here is where we hope that you have the men with you enough so that they can begin to answer the question of the topic out of their own experience and so begin to arrive at "a mature understanding of the dynamics of the atonement."

The word "dynamics" indicates that they are to begin to see more clearly that salvation is a moving and living action of God in Christ in their lives. If some of the men begin to see this for the first time, don't let them be embarrassed. Salvation is an act of God in Christ and nothing makes this clearer than that constant discovery of every Christian that God is acting in his life long before he himself realizes it. So Augustine used to tell of his trying so hard for so long to find God only to wake up to the fact one day that he had been in God's hand all along. Topics like this can bring us to the discovery that we are far more "his saved children" than we had at first believed.

When you come to the point of realizing that in forgiveness as understood in the light of the cross of Jesus Christ we find the real way in which Jesus saves us, have your men recall instances in their own lives as youngsters, grown-ups, or parents where the restoration of right relationship with others has been the point at which they have known a great joy and peace, though it cost a price. Here is the point of simple and basic understanding of salvation.

Be careful to point out how the cross is always present in these occasions with judgment and pain before the joy and peace of salvation are found. And be careful not to leave the impression that salvation is simply forgiveness. Forgiveness is the turning point, as it were. But salvation itself involves much more. The fact is, it involves all of the rest of the topics in this series. Maybe interest has been aroused enough at this point to break off the discussion with a "to-be-continued-at-next-month's-meeting" on "Why make so much over justification by faith?"

THE OFFERTORY

(*Continued from page 7*)

restore this act of man's sacrifice to
proper place within the framework
public worship. Dependent for its li
and growth upon the (to use an ove
worked word) "free-will" offering of
people, the church denoted a point
the liturgy whereat officials of the co
gregation would go about among th
people and receive their contribution
which in turn were carried forward
the altar to be solemnly "blessed"
the pastor. The man who framed
Common Service should receive o
thanks for restoring to American L
theran worship the proper meaning an
use of the offertory of the liturgy. Th
the pattern, which was once the practi
of the apostolic church, is now com
monly accepted as the only normal an
proper way for man to make his sacr
fice within the framework of the liturg

While we are basking in this develop
ment, which could only achieve heart
growth in the soil of the American fre
church and so gave to the world ou
peculiarly American concept of stewar
ship, we must also, I feel, pause to tak
a close look at this well-beloved child.

A relative newcomer to the household
of ecclesiastical terminology, this con
cept has so successfully entered upon it
part of the work of the church that i
most sections of American Christianit
it is happily accepted as one of th
family. In fact, it has been received wit
such enthusiasm in some quarters tha
some voices are beginning to wonder i
it hasn't usurped the master bedroom

Repeated exposure to programs, proj
jects, campaigns, drives, etc., hav
caused some people to wonder aloud i
the chuch isn't more interested in raisin
money than in preaching the gospel. (
assure you that I have not come here t

eard the lion in the den." I have me to speak about the relationship of ristian stewardship and a part of the urgy, viz, the offertory. Still I think at you will admit the scope of this signment must take into consideration y significant developments concerned th either or both of these subjects. ence what may appear to be some unasant comments.)

Certainly you, who are serving the urch in its program of stewardship, ould be more aware of these criticisms an I. (The shots I dodge are marked th all sorts of adiaphoristic tags like ettas, chasubles and incense pots.) t isn't it true that there are those o upon hearing the word stewardship ct just the way you do when in the ddle of a good TV show you fidget d mutter, "Oh, oh, here comes the mmercial"? I ask you in all frankness, the chief concern of stewardship oney?

The Vine and the Branches

We all know the answer to that question, and I add quickly that we also ow that stewardship is concerned with oney. But we must not forget what e Christian stewardship really is.

Our blessed Lord defined it perfectly: am the vine, ye are the branches: he t abideth in me, and I in him, the ne bringeth forth much fruit: for thout me ye can do nothing." (John :5)

This isn't a sort of absentee ownerp. We can't just say that God gives all that we are and have for just the v years we inhabit this spinning globe d on the last day we must make an ounting. It's more than a father giv- his children a handsome allowance d telling them to use it as they will, y "I want to know what you did with it." This is only part of the picture.

Stewardship is the relationship of man to God which has as its very life-blood the ceaseless intimate activity of God alive in us. Stewardship is not closeness to God, it is union with him, and it bears fruit only as a result of that union. No wonder that our Lord likened the relationship to that of the vine and the branches. These are not two separate entities, they are parts of the whole, and you and I and all of the rest of mankind have no life apart from God.

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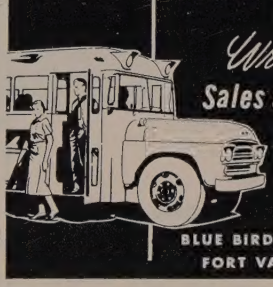

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Thus St. Paul could say with the
mate certainty, "I live, yet not I,
Christ liveth within me," (Gal. 2:20)
and upon this foundation his admonitio
comes to us: "Let a man so account c
us, as of the ministers of Christ, an
stewards of the mysteries of God." (
Cor. 4:1) And St. Peter adds: "As ever
man hath received the gift, even so minis
ter the same to one another, as goo
stewards of the manifold grace of God.
(I Peter 4:10)

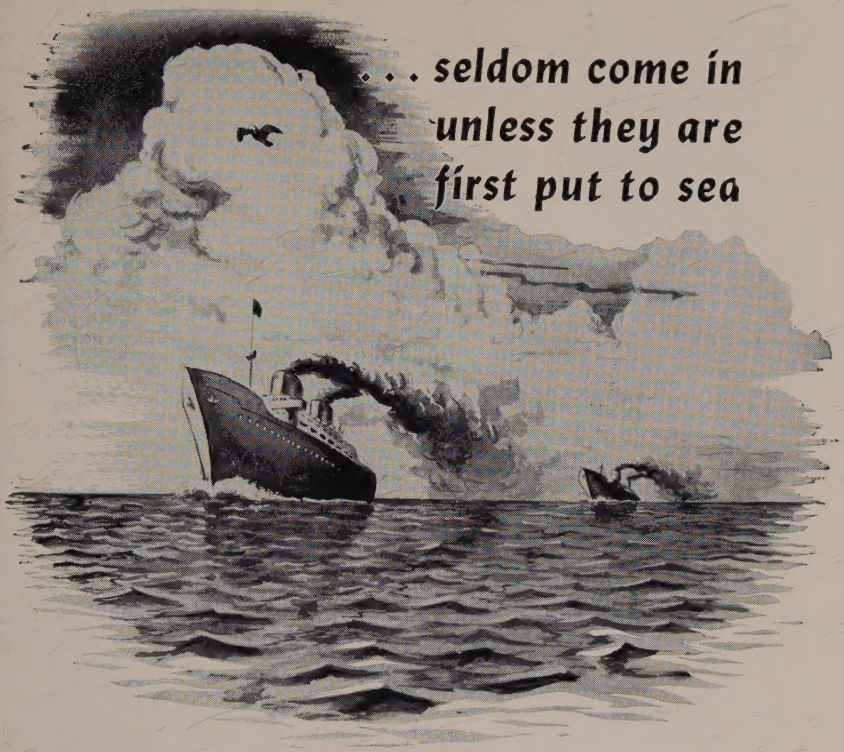
It follows therefore that the fruits c
stewardship grow out of the intimat
personal relationship of the individua
with Christ. That sounds almost trite
but it cannot be repeated too often an
you must find ever new ways to sa
just this. The strength of the branc
comes only from the vine. The member
of the Body live only in the Head, wh
is Christ, and as Luther said so frequentl
there is no greater strength for th
individual Christian than the assembl
of believers who gather day after da
week after week to feed upon that life
giving grace. God speaks to us and w
listen. God washes us and we are clean
God feeds us and we eat.

To be sure, God's activity is not re
stricted to the services of the church
but it is precisely there that we are sur
he does come to us. This then is th
downward motion. This is the sacra
ment.

And we respond to him. Here agai
the activity is not confined to the wal
of the parish church. All of life
Gottesdienst, a serving of God, a worshi
of him, but within the framework of th
liturgy, within the formal worship of th
church, there is a place in which th
motion goes back from man to God, an
this is sacrifice.

(To be concluded next month)

INCOME-ing SHIPS



. . . seldom come in unless they are first put to sea

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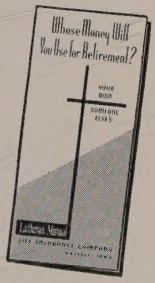

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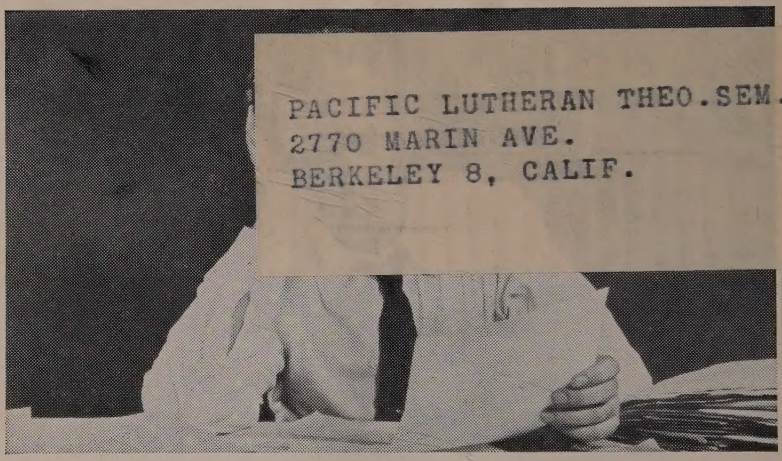

The night I decided to change jobs

I remember the night. It was about three years ago. I was alone, working late, at the office. Suddenly, I sat back and asked myself, "Is this what I really want in a career? Am I making the progress I should be? Where is my next move up—and how soon?"

I had to admit that my job just didn't seem to offer much of a future. And the work was routine... no challenge, no real satisfaction.

For some reason, my problem made me think of a friend of mine, a fellow who represented Lutheran Brotherhood. It seemed to me he had all the things I wanted.

He was ambitious, too, and he could move ahead just as fast as his ability would permit. He was as free and independent as if he owned his own business. I knew he worked hard, but I could see that he really enjoyed helping other Lutherans arrange security for themselves and their families.

And he obviously was earning far more than I was.

I called him the next morning. He had me talk with his supervisor, the Lutheran Brotherhood general agent. In fact, I talked with a number of men in the Brotherhood. They even let me take special aptitude and interest tests to help me decide whether I really should make the change.

It was the best move I ever made. I'm working hard, but my income is good, and increasing steadily. Best of all, I love my work and I'm helping my fellow Lutherans.

I've come a long way since that night when I decided to change my career.

Is it time you should be making a decision on your career? Lutheran Brotherhood offers attractive opportunities to qualified men and women in most areas. Write to our agency department at the home office.

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